

A N
ABRIDGMENT
OF THE
HISTORY
OF THE
BIBLE.

By the Author of a Book, Entituled,
*A Treatise concerning the Causes of
the present Corruption of Christians,
and the Remedies thereof.*

L O N D O N,

Printed and Sold by J. Downing
in Bartholomew Close near West-
Smithfield, 1715.

A
N
A
BRIEFLY
OF THE
HISTORY
OF THE
BIBLE

By the Author of a Book, Entitled
A Treatise concerning the Corruption
and the Restoration thereof

L O N D O N

Printed and Sold by J. D. B. at
the Stationers, Close West 1717
1717

A N
ABRIDGMENT
OF THE

History of the Bible.

CH A P. I.
*Which takes in the Time that pass'd
 from the Creation of the World
 to the Flood.*

THE World was crea- Gen. I
 ted about four Thou-
 sand Years before the Birth of
 Jesus Christ. In six Days God made all
 the Creatures that are therein; and
 on the sixth Day he created *Adam*, who

was the first Man. He made him after his own Image, and gave him Dominion over the rest of the Creatures.

Adam, after his Creation, was Ch. II. put into the terrestrial Paradise, otherwise called, the Garden of *Eden*, with *Eve* his Wife, who was formed out of one of his Ribs: And they had lived happy in that Place, if they had continued in their Innocence, and kept the Law that God had given them.

But *Adam* and *Eve* being Ch. III. fallen into Rebellion, thro' the Temptation of the Devil, and having broken the Commandment that God had given them, not to eat of the Fruit of a Tree which was in the Garden of *Eden*, which the Scripture calls, *Tree of Knowledge of Good and Evil*; they lost their Innocence and their Happiness together, were made subject to Death, and driven by God out of the terrestrial Paradise. By this Fall of *Adam*, Sin and Death entered into the World; and all Men had been forever miserable, if God had not taken pity of them. But God immediately promised, *That the Seed of the Woman should bruise the* Gen. III. 15.

Serpent's Head; that Men should be deliver'd from Sin, from Death, and from the Power of the Devil, by Jesus Christ, who should be born of a Virgin.

In the Book of *Genesis*, Ch. IV, & *Moses* tells us who were the Children and Descendants of *Adam*. We see by the History of those Times, that the Life of Men was then much longer than it is now ; and that they liv'd many hundred of Years: But it may also be observed, that Sin began to reign in the World presently after the Creation. *Cain*, the Son of *Adam*, slew his Brother *Abel*, and had a wicked Posterity. Nevertheless, God was known to, and worshipped by the Patriarchs, and especially in the Family of *Seth*, who was one of the Sons of *Adam*. Among these Patriarchs, the Scripture makes mention of *Enoch*, whom God took out of the World, so that he dy'd not : God having been pleas'd thereby to crown his Piety, and to teach Men, that there are Rewards after this Life for those that live well. But in Process of Time, the Posterity of *Seth* was corrupted likewise, and

Ch. VI, & VII.

mingled with the Wicked: The Earth was filled with Crimes, and the Corruption grew so great and general, that God sent the Flood, which drown'd the whole World, Noah excepted, who (being a Man that feared God) was, with his Family, preserved from this Inundation; God having commanded him to build an Ark, in which he was shut up when the Flood came; The Memory of this Deluge is preserv'd not only in the holy Scriptures, but also among divers Nations of the World, as we may find in many ancient Histories. The Flood happened one thousand six hundred fifty six Years after the Creation of the World.

C H A P. II.

Of the Time between the Flood and the Call of Abraham.

NOAH being come out *Gen. VIII,*
of the Ark after the *& IX.*
Deluge, God made a Covenant with him, and gave a new Sanction to the Law of Nature, in order to turn Men
from

from Wickedness and Vice. Noah had three Sons, *Shem*, *Ham*, and *Japheth*, and all the World Ch. IX. 18, 19. Ch. 10. was afterwards peopled by their Posterity. The Descendants of *Shem* settled chiefly in *Asia*; those of *Ham* spread for the most part, in *Africa*; and those of *Japheth*, in *Europe*. This is the Original of all the People of the World, as may be seen more at large in the *Tenth* Chapter of *Genesis*.

Some time after the Flood, Ch. XI. Men undertook to build the Tower of *Babel*; but God confounded their Language; so that, not understanding one another any longer, they were dispers'd into divers Countries. Idolatry began, about this time, to prevail; and then God was pleas'd to choose a People, among whom the true Religion was preserv'd. For this purpose he called *Abraham*, who liv'd in the City of *Ur* in *Chaldea*. He appointed him to leave the Country wherein he was born; he engag'd him to serve him, and fear him; he commanded him to go into the Land of *Canaan*; and he promised to give that Country to his Descendants; to multiply his Posterity; and that the *Mel-*

his should be born of his Race. The Call of *Abraham* happened four hundred twenty seven Years after the Flood.

CH A P. III.

Of the Time between the Call of Abraham, and the Going of the Children of Israel out of Egypt.

A *Brabam* being come into *Gen. Ch.* the Land of *Canaan*, XII, &c. carried there some time with *Lot* his Nephew, without having any Child. This Country was then inhabited by the *Canaanites*, who were an idolatrous and a very wicked People; particularly, the Inhabitants of *Sodom* *Ch. XIX.* (where *Lot* dwelt) were so wicked, and had committed Sins so horrible, that God destroy'd that City, after that he had brought *Lot*, with his Wife and Daughters, out of it. Fire from Heaven fell down upon *Sodom* and *Gomorrha*, so that these Cities, with their Inhabitants, and all the neighbouring Country, were burnt to Ashes.

When *Abraham* was an *Ch. XXI.* hundred Years of Age,

Isaac his Son was born, by a supernatural Power: *Isaac* was the Father of *Jacob*; and *Jacob* had twelve Sons, who were the Heads of the twelve Tribes or Families of the Children of *Israel*. The two most considerable of these Tribes were, afterwards, the Tribe of *Levi*, from which the Priests and Ministers of Religion were taken; and the Tribe of *Judah*, which was the most powerful; which was for a great while possess'd of the Royal Authority, and was to subsist till the coming of Jesus Christ, from which also Jesus Christ was to be born.

Joseph, one of the Sons of *Jacob*, having been sold, and carried into *Egypt*, through the Jealousy and Hatred of his Brethren; God raised him up to the chiefest Dignity of that Kingdom, by the means of the King of the Country. Some Years after, *Jacob*, the Father of *Joseph*, was constrained by the Famine that was in the Land of *Canaan*, to go and sojourn in *Egypt*, with all his Family. About this time lived *Job*, a Man illustrious for his Piety, and Patience under Afflictions.

Chap.
XXXVII,
&c.

After the Death of *Jacob* *Exod. I,*
 and *Joseph*, the Children of *Israel* *&c.*
Israel encreased and multiplied so ex-
 ceedingly in *Egypt*, that King *Pharaoh*
 became jealous of them, and endea-
 vour'd to destroy them. But God
 sent *Moses*, who having wrought ma-
 ny Miracles, and smote *Egypt* with ten
 Plagues, obliged *Pharaoh* to let the
 Children of *Israel* go out of his Ter-
 ritories. This Departure of the Chil-
 dren of *Israel* out of *Egypt*, happened
 four hundred and thirty Years after
 the Call of *Abraham*.

CHAP. IV.

*Of the Time between the Going out
 of Egypt, and the Building of
 Solomon's Temple.*

THE Children of *Israel* *Exodus,*
 being come out of *XIII,*
Egypt, walked upon dry *XIV; &c.*
 Land thro' the *Red Sea*; and *Pharaoh*,
 who pursued them, attempting to go
 thro' it after them, was there drowned
 with all his Army. Fifty *Ch XX,*
 Days after the Deliverance *&c.*

from

from *Egypt*, God published the Ten Commandments of the Law upon Mount *Sinai*. He gave afterwards the Political Laws to *Moses*, as also the Ceremonial Laws which the *Israelites* were to observe. God did not suffer the Children of *Israel* to enter into the Land of *Canaan* immediately after their coming out of *Egypt*; but they staid in the Wilderness forty Years under the Conduct of *Moses*.

Moses dying at the end of *Jos. I*, these forty Years, *Joshua* succeeded him; and after having subdued the Nations and Kings that inhabited the Land of *Canaan*, he settled the *Israelites* in their stead. After the Death of *Joshua*, this People were govern'd by the Judges that God raised, from time to time, until the Prophet *Samuel* (who was the last of the Judges) set up *Saul*, the first King of the *Israelites*. After *Saul*, reigned *David*, who was both a King and a Prophet, to whom succeeded *Solomon* his Son, who built the Temple of *Jerusalem*, four hundred and fourscore Years after the coming out of *Egypt*, and about a thousand Years before the coming of *Jesus Christ*.

C H A P. V.

Of the Time between the Building of Solomon's Temple, and the Captivity of Babylon.

After Solomon's Death, ^{1 Kings} Rehoboam his Son being set on the Throne, ^{XII, &c.} ten Tribes of Israel revolted; so that he ruled over two Tribes only, which were those of Judah and Benjamin. Thus there were two Kingdoms form'd; the one, called the Kingdom of Israel, which comprehended the ten revolted Tribes; the other, called the Kingdom of Judah, which consisted of the two Tribes that remained faithful to Rehoboam.

The Kingdom of Israel subsisted about two hundred and fifty Years: Jeroboam was the first King of it. This Prince fearing that his Subjects would return to the Obedience of Rehoboam, King of Judah, when they should go to Jerusalem, to the solemn Festivals, to worship God in the Temple, and to offer their Sacrifices there; set up a false

Wor-

Worship in his Kingdom. He made two Golden Calves, which they worshipp'd under the Name of the God of *Israel*. He appointed solemn Feasts and Priests; so that in the Reign of *Jeroboam*, and his Successors, Idolatry was establish'd in the Kingdom of *Israel*. All the Kings of *Israel* were Idolaters, and kept up the false Worship which *Jeroboam* had establish'd. God sent several Prophets to the ten Tribes, to turn them from their Sins, and to preserve the Knowledge of himself among them. The most eminent of these Prophets was *Elijah*. He prophesy'd in the time of *Ahab*, who was one of the wickedest of the Kings of *Israel*. At last the Kingdom of the ten Tribes ^{2 Kings} was destroyed, and *Samaria* ^{XVII.} their capital City, was taken in the time of *Hosea*, the last King of *Israel*, by *Salmanassar* King of *Assyria*, who carried away the ten Tribes into his own Kingdom, from whence they were dispers'd into divers Countries, and have never since been settled again in their own Land. The Kingdom of *Judah* lasted an hundred and thirty Years longer than

that of *Israel*. The Capital City of this Kingdom was *Jerusalem*, where the true God was serv'd in the Temple of *Solomon*. But Idolatry crept in also into the Kingdom of *Judah*. God raised up Prophets from time to time, who oppos'd the Errors and Sins of that People, who threatned them with the Judgments of God, and foretold the coming of the *Messias*. *Isaiah* was one of the most eminent of these Prophets. There were also some good Kings, who endeavour'd to abolish Idolatry, as *Jehoshaphat*, *Hezekiah*, *Josiah*, and some others. But the People continuing in their Sins, God (after he had long threatned them, and afflicted them at sundry times by the neighbouring Kings,) destroyed also the Kingdom of *Judah*. *Nebuchadnezzar* King of *Babylon* besieged *Jerusalem* in the Reign of *Zedekiah*, the last King of *Judah*; he took it, and burnt it with the Temple, and carried away the People to *Babylon*, about four hundred and twenty Years after *Solomon* had laid the Foundation of the Temple of *Jerusalem*, and five hundred and fourscore Years before the Birth of our Lord

CHAP. VI.

Of the Time between the Captivity
of Babylon and Jesus Christ.

THE Babylonish Cap-
tivity lasted seventy
Years, as the Prophet Je-
remiah had foretold it
should. When these seven-
ty Years were expired, the Jews re-
turned into their own Country, by
the Leave of Cyrus King of Persia, un-
der the Conduct of Zerobabel, to re-
build the Temple of Jerusalem. But
in this they were interrupted by the
neighbouring Nations, and this Work
was delay'd to the time of Darius
King of Persia, who commanded that
the Temple, and the Service of God,
should be set up again. The Prophets
Haggai and Zechariah lived at that
time, and they exhorted the Jews to
labour in building the Tem-
ple. Some Years after-
wards, Nehemiah went into Judea by
the permission of King Artaxerxes:
He caused the Walls of Jerusalem to

be built, and restored Order and Civil Government in that City.

From the Rebuilding of *Jerusalem*, in the Reign of *Darius*, to the Destruction of that City, which

Dan. IX. 24.

Matt. XXIV.

15.

Luke XXI. 20.

happened after the coming of Jesus Christ, there were seventy Weeks of Years, that is to say, four hundred and ninety Years, according to the Prediction of the Prophet *Daniel*.

The Jews being returned into their own Country, were, for some time, subject to the Kings of *Persia*, and afterwards to the Kings of *Syria*.

They were exposed to divers Persecutions, whereof the last and most cruel was that of King

Antiochus, who plunder'd

1 Macc. I.

and profan'd the Temple

2 Macc. V.

VI. VII.

of *Jerusalem*, and made

use of Torments, in order to force the

Jews to renounce their Religion; as

may be seen in the History of the

Maccabees. This was he that forc'd

Mattathias, and many Jews, to enter

into a Covenant together for the Pre-

servation of their Religion and Liber-

ty. They gained many Victories by

the Courage and Conduct of *Judas*

Macchabeus, and Jonathan, both Sons of Mattathias. Having recover'd their Liberty, and again set up the Exercise of their Religion, they were a long time under the Government of the Priests, who succeeded Judas and Jonathan, and took the Title of Kings. These are they who are called Asmoneans. At last, the Jews fell under the Dominion of the Romans, who made Herod King over Judea; and it was this Herod that reign'd when Jesus Christ came into the World.

CHAP. VII.

Of the Birth of Jesus Christ; of his Life and Death; his Resurrection, and Ascension into Heaven.

THE Time, in which God had resolved to send his Son, being come, *Jesus Christ* was born in *Judea*; and many things fell out, that made his Birth remarkable: Nevertheless he did not quickly make himself known to the *Jews*; nor did he begin to exercise his Ministry before he was Thir-

ty Years of Age, and that he had been baptized by *John the Baptist*, his Fore-runner. We have the History of the Life of *Jesus Christ* in the Gospel; and there are three things principally to be consider'd in this History, viz. the Doctrine of *Jesus Christ*, his Miracles, and the Holiness of his Life. The Doctrine he preach'd was most holy, and tends only to the Glory of God, and the Good of Mankind. He wrought a great number of Miracles, which manifested an infinite Power and Goodness. By these Miracles he has made ~~it appear~~, that he was the Son of God; and that his Doctrine was true. His Life was perfectly holy. We may find therein an Example of all kind of Virtues, and particularly of an admirable Charity and Humility, of an extraordinary Zeal, and of a perfect Indifference for the World.

Jesus having lived after this manner among the *Jews* for about the space of four Years, they crucified him, and put him to Death at the Feast of the Passover: But he rose again the third Day after his Death; and forty Days after his Resurrection, he ascended into Heaven, where he sits at the Right Hand

Hand of God, and from whence he sent the Holy Ghost to his Apostles upon the Day of Pentecost.

CHAP. VIII.

Of the Preaching of the Apostles, and the Establishment of the Christian Religion.

THE Apostles having received the Holy Ghost in the City of Jerusalem, began to preach the Gospel there, and to confirm their Doctrine by Miracles. At first they preach'd only in Judea, and to none but Jews. But God having made known to them, that the Christian Religion ought to be taught to all Men, they went to preach the Gospel throughout the World. The Apostles met with Jews in almost all the Places where they came, this Nation having been dispers'd for a long time in divers Countries. 'Twas to the Jews of the Dispersion, that the Apostles did at first address themselves, as the Book of *Acts* shews us; and 'twas to them that they wrote many Epistles.

Epistles. Nevertheless they invited all sorts of Peoples, without distinction, as well Gentiles as *Jews*, to the Profession of the Gospel; and they baptiz'd all those that would become Christians, *In the Name of the Father, and of the Son, and of the Holy Ghost*. This is the Substance of the Doctrine which the Apostles, and other Ministers of Jesus Christ, did preach; namely, That there is but one only God, who created Heaven and Earth: That this true God, who had not been sufficiently known till then, had made himself known to Men by Jesus Christ his Son: That this Jesus, who was crucified by the *Jews*, was risen again: That he was the Saviour of the World, the Judge of all Men; and that all those who would believe in him, should be eternally happy. This Doctrine was preach'd by the Apostles with such wonderful Success, that, in a few Years, Christianity was establish'd in the principal Parts of the World.

As for the *Jews*, they were destroy'd and drove out of their Country. Forty Years after the Death of our Lord, the City of Jerusalem was taken by the *Romans*, and with the Temple there, laid

laid in Ruines, as Jesus Christ had expressly foretold; the Judgments of God fell upon the Jews, who were dispers'd throughout the World; and since that time they have never been able to recover that Destruction; but it continues upon them to this Day.

C H A P. IX.

An Abridgment of the Christian Religion.

BUT in order to have a more exact Knowledge of the Religion preach'd by the Apostles, it must be known, that they required two things from Men, and promised them also two things.

The Two things which the Apostles required, were, that Men should believe, and that they should amend their Lives. They required, in the first Place, that Men should believe in God and in Jesus Christ; that the Gentiles should forsake their Religion, and the Service of false Deities, and adore and serve none but the true God, the Creator of the World; that the

Jews should acknowledge Jesus Christ for the Messiah promised by the Prophets; and that Jews and Gentiles both should believe, that Jesus Christ came into the World for the Salvation of Men; to make Atonement for their Sins; to deliver them from Condemnation and Death; and to purchase for all them that believe in him, a Title to eternal Life; that they should receive his Doctrine as true; and that they should persevere in the Profession of it. The other thing which the Apostles required, was, that those who, till then, had lived very wickedly, should amend their Lives, and renounce their Sins; of which the Principal were, Impiety, Impurity, Intemperance, Cruelty, Covetousness, Injustice, Pride, Evil-speaking, the Love of the World, and Self-love. Those who were made Christians, renounc'd these Sins in receiving Baptism; and they promis'd to live in the Practice of Virtue and Holiness, and to obey the Commandments of Jesus Christ: Which may be reduc'd to these three Heads, Piety towards God; Justice and Charity towards our Neigh-

Neighbour ; and Temperance, in regard to our selves.

Upon Condition that Men would acquit themselves of these two Duties, and would give Evidence of their Faith and Repentance, the Apostles promised them two things: First, That all their past Sins, committed in the time of their Ignorance, should be pardoned: Secondly, That God would receive them into his Covenant, and grant them Salvation and Life eternal. These are the Two things that the Apostles gave Men Assurance of by Baptism. But as for those that refus'd to become Christians; or that, being Christians, did not live as Jesus Christ had ordain'd, the Apostles declared, that they were excluded from Salvation, and were subject to Condemnation and Death eternal.

This is the Sum of the Christian Religion, as it was Preach'd by the Apostles. 'Tis our Duty to adhere constantly to it, to love it, to do according as it directs, living godly in this World, and expecting our Salvation from the Mercy of God; that

so

24. *An Abridgement, &c.*
to when Jesus Christ shall come at the
last Day, to render to every one ac-
cording to his Works, we may escape
the Punishments which this Religion
threatens wicked People with, and
partake of that Glory and everlasting
Happiness which it promises to the
Faithful.

F F N I S.

BOOKS sold by J. Downing in Bar-
tholomew-Close near West-Smithfield.

THE Grounds and Principles of the
Christian Religion, explain'd in a
Catechetical Discourse, for the Instruction
of young People. Written in *French* by
J. P. Osterwald, Pastor of the Church of Neu-
châtel, and Author of a Book, entituled, *A*
Treatise concerning the present Corruption of Chris-
tians, and the Remedies thereof. Render'd into
English by *Hugh Wanley*, and revised by *Geo.*
Branshope, D. D. The Second Edit.

The Husbandman's Manual: *Directing*
him how to improve the several Actions of
his Calling, and the most usual Occurrences
of his Life, to the Glory of God, and the
Benefit of his Soul. The Fifth Edition.

A Pastoral Letter from a Minister to his
Parishioners; Being an earnest Exhortation
to them to take care of their Souls, and a
Preparative in order to render all his future
Methods of Instruction more effectual to
their Edification.

309386

The Christian's daily Devotion; being Di-
rections to walk with God all the Day long.